

Chapter ten, verses thirty-five to thirty-eight of the Haṭhatatvakaumudī of Sundaradeva.

अथ शृङ्खला कुम्भकः॥

atha śṛṅkhalā kumbhakaḥ ||

Now (follows) *Śṛṅkhalā Kumbhaka* (a linked sequence of breath retention).

शश्वत्पूरककुम्भकौ सुविभृत्यात् सम्पूरयेत्कुम्भकः श्रान्तः पूरकतः श्रमं परिगतः कुम्भं
विधध्यात् बुधः।

पूरं पूरकमाचरेदथ तथा कुम्भं चरेत्कुम्भकं यावच्छक्त्यनुरेचकं च कलयेत्कुम्भं पुनः संश्रयेत्॥
३५॥

śaśvatpūrakakumbhakau suvibhryāt sampūrayet kumbhaka śrāntaḥ pūrakataḥ śramaṃ parigataḥ
kumbhaṃ vidadhyāt budhaḥ |
pūraṃ pūrakamācaredatha tathā kumbhaṃ caret kumbhakaṃ yāvacchaktyanurecakaṃ ca kalayet
kumbhaṃ punaḥ saṁśrayet || 35 ||

35. One should constantly practise inhalation (*pūra*) and retention (*kumbhaka*) with care and precision (of balance).¹ When retention becomes fatiguing, the wise one should re-establish it through controlled inhalation. Then one should perform inhalation in the manner of *pūra* (filling the lungs), and likewise maintain retention, continuing it as far as one is able, adjusting the exhalation (*recaka*) accordingly, and once more returning to retention.

1. The yogin should continuously and carefully perform *pūra* and *kumbhaka*, filling the body fully.

रेचं पुनः कुम्भकमाचरेज्ज्ञो गुरुपदिष्टेन यथा रहोगतः ।
स्वरेचकं रेचकमङ्गकुर्याद् स्वङ्गनाम्नि किल शृङ्खलोदिता ॥ ३६ ॥

recaṃ punaḥ kumbhakamācarej jñō gurūpaḍiṣṭena yathā rahogataḥ |
svarecakaṃ recakamaṅgakuryād svaṅganāmnī kila śṛṅkhaloditā || 36 ||

36. Again, the wise one should practise retention (*kumbhaka*) following exhalation (*recaka*), as instructed by the Guru and in solitude. He should perform the exhalation in connection with the natural exhalation process; this sequence, termed *śṛṅkhalā*, is said to arise within one's own body.

शक्तिर्बोधमुपैति शुद्धिमयते वायुः तथा नाडिकाः ।
शुद्धिं याति कृशत्वम् आशु तनुते रेचं विधत्ते शुभम् ॥
पूरं वर्धयति ध्रुवं शुभतरः असौ शृङ्खलोक्ता मया ।
यस्य स्यात् स सुरासुरैः अभिनुतः सिद्धः स भूमण्डले ॥ ३७ ॥

śaktirbodhamupaiti śuddhimayate vāyustathā nāḍikāḥ |
śuddhiṃ yāti kṛṣatvamāśu tanute recaṃ vidhatte śubham ||
pūraṃ vardhayati dhruvaṃ śubhatarāsau śṛṅkhaloktā mayā |
yasya syāt sasurāsurairabhinutaḥ siddhaḥ sa bhūmaṇḍale || 37 ||

37. Power (*śakti*) attains knowledge;² the vital breath becomes purified, and likewise the subtle channels attain purity. Lightness of body arises quickly, and regulated exhalation brings about auspiciousness. Inhalation steadily increases, and this method, called *śṛṅkhalā*, is declared by me to be most beneficial. He in whom it is perfected is a *siddha*, praised by gods and demons upon the earth.

2. The yogin's power (generated by the breath) gives rise to knowledge.

इत्यस्वङ्गशृङ्खलाकुम्भकः

ityasvaṅgaśṛṅkhalākumbhakaḥ ||

Thus (ends the description of) breath retention forming part of a sequence, not (conjoined within the body).

कुम्भके त्वितरकुम्भसङ्गमात् कुम्भकान्तरसुशृङ्खलोदिता।
साधकस्य शुभचित्रफलाप्तिसु तीर्थदर्शितपथेन जायते ॥ ३८ ॥

kumbhake tvitarakumbhasaṅgamāt kumbhakāntarasuśṛṅkhaloditā |
Sādhakasya śubhacitrāphalāptis tīrthadarśitapathena jāyate || 38 ||

38. When a kumbhaka (retention of breath) is conjoined with other (further) kumbhakas (held within the body), and when the inner sequence of kumbhakas is skilfully arranged, the practitioner, attains auspicious and wondrous results which come into existence following the path revealed by the seers at sacred places (of bathing).³

3. The "sacred place of bathing" alludes to *abhiṣekā*, which reveals the "seers" light of *samādhi*.

देवनागरीः इत्यपरः कुम्भान्तरशृङ्खला कुम्भकः ॥

ityaparaḥ kumbhāntaraśṛṅkhalā kumbhakaḥ ||

Thus (ends the description of) a linked sequence of breath retentions conjoined within a breath retention.